

*The Conquest of South India in the Twelfth century by Parákrama Bahu, the great King of Ceylon.—By T. W. RHYS DAVIDS, District Judge, Anurádhápúra, Ceylon.*

It is known from Turnour's Epitome and Armour's translation of the Dambulla inscription that Parákrama Báhu's generals made successful expeditions into South India, but no detailed account has yet been published. The history of these expeditions is given in the Maháwaṅsa, chapters 76 and 77; but as these contain 439 verses, equal to about one-seventh of the published part of the book, a translation of them would occupy too much space, and would be a formidable task to undertake, while a shorter account from one of the many trustworthy Siñhalese histories may be useful to those who take interest in the history and ancient geography of the Dak'hin. I have chosen the 'Narendracarit-ávalokana-pradípikáwa,' the account in which, though a mere abstract, may be depended upon to contain nothing not found in the Maháwaṅsa, and to be in fact as far as it goes almost a literal translation of that work with many omissions.

The chapter translated is the 66th; the next goes on to relate how Kulasekhara, after his flight in disguise, fortified himself in the stronghold\* of 'Tonḍamána, and afterwards, sallying thence, retook Kandayaru, defeating two of Lankápura's lieutenants: how Lankápura again defeated him, re-established peace, and confirmed Wírapánu on the throne, restoring the banished Tamil nobles to their lands, and anointing Wírapánu in the city of Madura. It is mentioned also incidentally that on the orders of Parákrama Báhu he struck copper coins (Kahawau, from Kahapaṇa = Kárhápaṇa). There are three copper coins of Parákrama Báhu, two given in Prinsep, † of which I know of at least twenty or thirty examples, and one very rare with a well-executed lion on the reverse by the side of the standing figure. It will also, I think, appear from the notes to this translation that the gold coin with the inscription *Lankeswara*, unassigned by Prinsep, must have been struck by Parákrama Báhu.

*The 66th Chapter of Narendracaritávalokana Pradípikáwa.*

After that, when the Mahárájá Parákrama Báhu was promoting religion (*Sáṣana*) and prosperity, after in the 8th year from his coronation, as is related above, he had fought the great fight with his enemies in Ruhunu raṭa, ‡ and having conquered was living in security; although both because the

\* Parwata widurrga.

† Edition by Thomas, I, 419.

‡ The southern part of Ceylon.

belief of the people of Rámánya was the same as that of the Buddha-believing-men of Ceylon, and also because it was the ancient custom so to do, Parákráma, the King, was living in peace with the King of Rámánya—yet the ruler of Rámánya, listening to the words of wicked men, forsook the old custom of providing maintenance for the ambassadors of the Lanká rájá,\* and at the sale of elephants and tuskers raised the price above the wonted price; and further, when he read the royal message sent to him, bid saying, “These messengers are sent to go to Kámboja,” and so plundered all their goods and put them in prison in the Malaya country. And further, without hearing the friendly words of the ambassador (*dútamátya*) Topaswí, sent about this matter by the king of Ceylon, he seized their (*sic*) tuskers and ships, and having tortured them made them hewers of wood and drawers of water: and he stopped the letters and seized the presents of honour which the king of Ceylon sent to a chief (*jeṣṭha*) in Jambudwípa named Ká-syapa. Then one day he sent for the imprisoned ambassadors and said, “The Siñhalese ships had no right to come to our land; therefore give me letters under your hand that no wrong has been done to you, the ambassadors.” So he frightened them with the fear of death, and took letters under their hand. Then he put them both, namely, Wágiswaráeári and Dharmakírti Pañḍita, on board a leaky vessel and sent them out to sea.

Soon after, he seized some royal virgins sent by the king of Ceylon to the king of Kámboja: on hearing this, Parákrama Báhu was very angry, and assembled his council, and told them all the facts, saying, “We must kill or bring here that king who *will* be our enemy, which of you undertakes the task?” Damiládhikári, the chief of the astrologers, accepted the task joyfully, and quickly made several hundred ships ready for sea, and in less than five months put to sea with his fleet properly officered and with provisions for twelve months, and shields to stop the swiftest arrows, and swords, and bows, and arrows and poisoned† arrows, and all other kinds of weapons, and doctors with their assistants.

Of these one ship arrived at Kákadwípa and having fought there and taken the king and his ministers prisoners, brought and delivered them up to Parákrama Báhu, the king. Two ships arrived at the harbour Kusuma in Aramuna, and took in battle and laid waste the country from the port Sapattota,‡ over which Kurttipurapam was Governor.

Damiládhikári himself arrived at the port Pappháta, and there having fought a great battle and taken the inhabitants alive and seized the whole land of Rámánya, went on to the city of Ukkáka, and took prisoner the Lord of Rámánya, and overcame the land: then going round the town on

\* Query, Paying the salary of a Political Resident?

† This word is doubtful, *wisadewa*, the latter half of which is not clear.

‡ Tota = tirtha; pam = usually parwata.

the prime minister's own white elephant, he proclaimed the orders of the Lord of Ceylon.

At that time great fear fell on all the people of Rámánya. They thought, "This has happened by our folly: in future let us give the tribute of elephants as many as are wanted: and let us do service\* to the king." So they sent letters to the priesthood of Sri Lanká stating this, and asking that the Lord of Ceylon† might be pleased to take away their fear. This news the priests of the three sects‡ made known to Parákrama Báhu, and it was ordered accordingly.

At that time, the Páñdu king Parákrama of the city of Madura being terrified by the army with which king Kulasekhara was preparing to attack him, fled for help to the royal feet of Parákrama Báhu: who listened kindly to the ambassadors, thinking: "It is right to protect those who come to us for help," and sending for Lankápura-daṇḍa-nátha, the minister, commanded him saying—"Go and establish Parákrama as overlord (mahá-rájá) in his own country and slay that Kulasekhara." So he received the order on his own head, and made ready for the voyage at Mahátota.§

At that time Kulasekhara, the king, had already surrounded Madura with a large army, and had taken prisoner the Páñdu king and his army. Parákrama Báhu, the great king, hearing this, sent orders saying "Establish in that kingdom some one who comes of the stock of the kings of Páñdu." So Lankápura-daṇḍa-nátha|| with a great army filling several hundred ships

\* *Mehewara*, homage.

† Lord of Ceylon = Lankeswara. Parákráma Báhu's full title given in his inscription at Dambulla is Aprati Malla Niṣṣanka Malla Kálinga Lankeṣwara Parákráma Báhu Cakra wartin wahanse. The Sanskrit Gáthá at the commencement of the great inscriptions at the Palaco Gate in Pulastipura concludes, "Hear then wise counsels, they are spoken by Niṣṣanka Malla (Niṣṣanka malloditán). The name Lankeswara explains the gold coin which Priusep (Edition, Thomas, Vol. I., 421) could not understand.

‡ There are several examples of the peace-making propensities of the Buddhist priests in the Maháwansa (pp. 148, LXV, last line), but not one of their having stirred up religious war. The union of these three sects [niká] into one is always referred to as one of Parákráma Báhu the Great's most glorious achievements.

§ On the main land, opposite Mannár Island, there are still extensive ruins, or rather heaps of ruins, in which many coins and jewels have been found after heavy rains, among others the Lankeswara gold coin above alluded to.

|| This name occurs four times in the MS., Lankápura-daṇḍa-ná-nátha, Lankárapura-daṇḍa-nátha, and twice simply Lankárapura. As my MS. of the Narendra-carit-ávalokana-pradípikáwa is the only one I know of, I have no means of comparing MSS., and have simply chosen Lankápura as a well known word and likely name, which Lankárapura is not. The latter has, however, this MS. in its favour and is quite possible. Daṇḍanátha or Mánátha is about equal to Lord High Sheriff. The appointment of this officer and the chief astrologer as generals seem to me to imply, not se

crossed the sea, and landed at a place called Laccilla (pronounced Lachchilla), and there fought with and defeated the army of a Tamil named Arak. The rulers of the five districts (*maṅḍalika*) Lattirikaya-Niḍālawāla, Kuṇḍamuttarā, Willācāra, Aneukoṭṭanāḍālawāra, Narasinha-dewa, then came up with an army, and after a fierce fight were routed and defeated. In the tenth battle, Silāmegha, Rājā-tungabrāhma, Hankiya-rāyara, Aneukoṇḍa-rāyara, Palumbiya-rāyara, Panasiyarāyara, these six rulers joined their forces to those of the above named five; but after a fierce battle they also were overthrown.

Then on the orders of Parākrama Bāhu, Lankāpura-daṇḍanātha put up a pillar about four *gams* from Rāmeswara and half way between the two seas, and bringing many people from Kandukāla there, he made them repair all the vihāras in Ceylon which they the Tamils had themselves destroyed: and he formed at that place a town called Parākrama, surrounding it with a large rampart, two thousand four hundred cubits long, and there he lived.

At that time when the Siṅhalese army having encamped was collecting their forces from the divisions\* Lokacakuṇḍi and Colagangā, Kulasekhara sent Sundara, the Pāṇḍu king, and many councillors to the war, but Lankāpura defeated them in three pitched battles, and took the town Marukkattā. From thence in the battle with Alwanā Perumal, he overcame the following countries, villages, and towns† with their inhabitants, *viz.*, Koliūraya, Māruluthūpaya, Sokacakuṇḍiyā, Marawaraya, and Kunappunallūraya. Again, when the three chiefs Uttaraya, Gopuraya, and Kīrtigajadwīraya assembled their forces in Sempota-mārīta, he defeated the three armies of Kunnawara, Kallara, and Wallakunnara, and took all their horses, chariots, elephants, and baggage.

Kulasekhara then prepared for a campaign in the Kandayn district, called Wisutrippālu, and with his generals Tuwarādhipati, Welāra, Nandamātarana, Wīrajjerāyara, Nigasarāyara, Kalawadi-nālawāra, Kānga-rāyara, and many others surrounded Kandayuruwa. But the Siṅhalese commanders, the energetic Lankāpura and Jagadwijaya consulted together, joined their forces, gave battle, and broke the armies of Kulasekhara and his Tamil warriors, who fled to their own countries, and closing all their doors and gates made themselves fast there. Then Dewa Lankāpura and his generals

much that generals were chosen from the high civil officers, as that the high civil appointments were filled (as is often the case in the backward states of society) by military men.

\* This use of the word *maṅḍalika* is inconsistent with that noted above; but the dictionaries do not give the word, and the names seem clearly to point above to men, and here to countries. Narasinha-dewa could scarcely be applied to a country, and Colagangā is as unlikely a name for a man.

† Niyamagrāma.



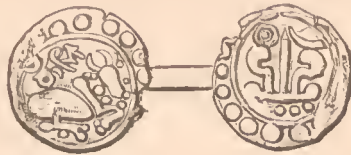
Gokanna, Daṇḍa-náyaka, Kesa-dhátu, and Loka-wunga, collected their forces at the Western gate,\* and broke in, each through a different rampart or gate, and entered the city, and slaughtered an immense host of Tamils and their cavalry. Kulasekhara then became afraid, and escaped through the East gate in disguise, and got away. So the Siñhalese destroyed many Tamils, and took much plunder, and put up flags of victory, and celebrated a festival of victory, and made Wirapáñdu king with great ceremony.

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*Note on an Arakanese Coin.*—By CAPTAIN G. E. FRYER, *Officiating Deputy Commissioner of Sandoway.*

The subject of this paper is a small silver coin of about the size of a four-anna piece (Fig. 1) bearing the following device, *obverse*, a bull cou-

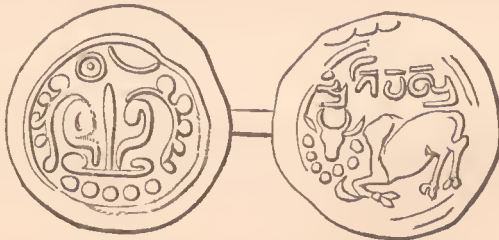
Fig. 1.



chant, caparisoned, Nagari characters imperfect: *reverse*, the sun, and crescent moon and trident within a circle, outside of which is a row of round dots.

The coin is smaller than those described by Captain Latter in the *Journal* for February, 1846, but is of precisely the same type as two therein figured, one of which is here reproduced (fig. 2).

Fig. 2.



Captain Latter thought that they were "Shivite coins probably appertaining to a time when the emblems of the worship of Shiva and those of

\* The name of the city being not given, there must I think be a misreading in the word Siya-nandawu-rata, translated above "to their own countries." (*Siya*, one's own from *swa*). *Nagara* in Sanskrit is *nuwara* in Siñhalese, and *ra* is the sign of the dative case; the latter half of siyauandawu-rata should therefore perhaps be *nuwarata* and the former half the name of the city, *Siyana* or *Siyata* (there being so distinction made in my MS. between *t* and *n*), or some such name.